

## Religious Notices.

FIRST PRESBYTERIAN CHURCH.—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10:30 A. M. and 7:30 P. M. Sunday-School at 12 M. Sunday-School prayer-meeting Sabbath at 7 P. M. Weekly prayer-meeting Thursday, at 7:45 P. M.

FIRST BAPTIST CHURCH.—Rev. Ezra D. Smith, Pastor. Sunday services: Preaching at 10:30 A. M. and 7:30 P. M. Sunday-school at 12 M. The Lord's Supper on the first Sabbath of each month, close of morning services. Prayer meeting on Thursday evening. Young People's meeting, Tuesday evening at 7:45 P. M.

METHODIST EPISCOPAL CHURCH.—Rev. Albert Mann, Jr., Pastor. Sunday services: Preaching at 10:30 A. M. and 7:30 P. M. Sunday-school at 2:30 P. M. Prayer meeting, Thursday evening at 7:45 P. M. Class meetings, Tuesday and Friday evenings at 7:45 P. M.

WESLEYAN PRESBYTERIAN CHURCH.—Fremont Street, corner Franklin.—Rev. S. W. Duffield, Pastor. Sabbath services, 10:30 A. M. and 7:30 P. M. Sunday school, 12 M. Weekly prayer meeting at 8 o'clock each Thursday evening in Chapel parlor.

CHURCH OF THE SACRED HEART.—Liberty street.—Rev. W. G. Farrington, D. D., Rector. Morning service, 10:30 o'clock. Second service, 7:30 P. M. except first Sunday in month, when it is at 3:45 P. M. Sunday school at 3 P. M.

HOPES CHAPEL.—Sunday school every Sabbath at 1:30 P. M. John G. Broughton, Superintendent.

CHURCH OF THE SACRED HEART.—Rev. J. M. Nardello, Pastor. First mass, 8:30 A. M. High mass, 10:30 A. M. Vespers, 3 P. M. Sunday school, 2:30 P. M.

BERKELEY UNION SABBATH SCHOOL.—Held in Berkeley School-house. Bloomfield Avenue, every Sunday at 3 P. M. John A. Skinner, Superintendent. All are welcome.

WATERSIDE M. E. CHURCH.—Rev. J. E. Egbert, Pastor. Sunday services: Preaching, 10:30 A. M. and 7:30 P. M. Sunday school, 2:30 P. M. Class meeting, Tuesday evening at 8 P. M. Children's class for religious instruction Saturday at 3 P. M.

ST. PAUL'S EPISCOPAL CHURCH, (Watesside.) Rev. James P. Fancou, Rector. Service, Sunday 10:45 A. M., 7:45 P. M. Sunday school, at 2:30 P. M. Seats free. All are invited.

GERMAN PRESBYTERIAN CHURCH.—Rev. John M. Enslin, Pastor. Hours of service, 10:30 A. M. and 7:30 P. M. Sunday school, 2:30 P. M. Prayer meeting, Tuesday evening at 7:45 P. M.

REFORMED CHURCH (Brookdale).—Rev. William G. E. See, Pastor. Sabbath service 10:30 A. M. and 7:30 P. M. Sunday school, 9 A. M. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

SILVER LANE.—Sabbath school, held every Saturday, in the M. E. at 3 P. M. Mr. Herbert Smith, Superintendent. General meeting every Sabbath evening at 7:30 o'clock. Prayer and Conversations meeting, Wednesday evening.

ST. MARK'S CHURCH, (Bloomfield Ave.)—Sunday services: Preaching at 10:30 A. M. Sabbath school 3 P. M. E. A. Smith Sup't. Preaching 7:30 P. M.

Rev. Jeremiah Murray, Pastor.

## Prohibition.

To The Citizen: Some years ago the writer read an article from the pen of Gail Hammon, entitled "A Voice from the Pews," in which she, with her usual vigor, protested against being forced to listen to utterances from the pulpit with no opportunity for reply, and more than intimated that much from that source needed an answer for the healthy development of sound ideas.

The pastor of the First Presbyterian church of Bloomfield recently preached a Temperance sermon a portion of which was produced in your columns, and the interests touched upon are so momentous and bear so directly upon the conduct of every individual and his relation, not only to the Church but to the State, every light that can be thrown upon the subject, should be; and any discussion that tends to a solution of the vexed question of the Liquor Traffic and its influence upon society is proper and opportune.

There are two distinct phases of the Temperance Question. The one, How shall we deal with the drinker, moderate or immoderate? The other, How shall we deal with the saloon?

Many excellent men fail to recognize the difference and fall into error in discussing the question so as to entirely break the force of their arguments. Dr. Howard Crosby says: "there is an honest and righteous drinking of wine from our Lord's day down, and that fact is virtuously ignored by the advocates of Prohibition." Mr. Ballantine is reported to have said that "Prohibitionists went too far. If a man wanted wine on his table it was nobody's business; no one had a right to pry into another's private affairs."

The wisdom or propriety of a man's use of liquor, or of his abstaining from its use is a question that properly belongs to his own conscience and the particular church or denomination with which he may be connected. The dissuading of men from its use belongs to the realm of moral efforts in which the Church, Temperance and Total Abstinence Societies, and the Woman's Christian Temperance Union have done noble and lasting service, and with which it may safely be left, and in this line the writer would cordially agree with Mr. Ballantine, but he evidently recognizes the obligation resting upon Christian men to go farther and to exert their political influence. When this is done the domain of moral suasion must be left, and we are brought face to face, not with the habits or tastes of the individual, but with the Liquor Traffic and the saloons, and while it is entirely true that the destruction of the Traffic will interfere with the "righteous" (if you please) habits of the individual; this is but an incident, and is not the object of the Prohibitionists. That the Traffic as it exists is an unmitigated evil is unquestioned. The Presbyterian General Assembly "call upon the Sessions of our churches to guard carefully the purity of the church, by refusing to admit to membership or to retain those within her pale who are engaged in the manufacture and sale of intoxicating liquor as a beverage, or who derive their livelihood from the sinful traffic." The General Conference of the M. E. church says:

"The Liquor Traffic is the most gigantic evil of the age, and its overthrow should be sought by all good citizens, without regard to denomination, party or nationality."

"We will battle until Constitutional Prohibition is secured in every State and Territory in the Union, and finally embodied in the Constitution of the United States."

"The proper attitude of Christians toward this traffic is one of uncompromising opposition, \* \* \* and we express the opinion that our people should not permit themselves to be controlled by party organizations that are managed in the interest of the Liquor Traffic."

The Temperance Republicans who met at Trenton to organize an anti-saloon crusade within the party declare, "That Intemperance is the conspicuous, the colossal curse of society; it is the prolific source of poverty and pauperism, the breeder and stimulant to crime, the waster and devourer of individual and national wealth, the blight of honest industry, the disorganizer of the peace and purity of home, the antagonist of religion, the foe of law and order, the enemy of good government," and orators vie with one another in the vigor and wealth of invective with which the business is denounced.

The Prohibitionists accept these indictments as true, and attempt in a practical way to combat these evils. They declare that the liquor traffic is the gigantic crime of crimes—the source of poverty, crime and insanity, the arch-enemy of labor, the foe of industry, the destroyer of public and private virtue, the great fountain of political corruption, the parent of sedition, anarchy and vice, and social and industrial disorder. That this traffic is sanctioned and protected by law, and its suppression has become the supreme political, as well as moral issue of the day." Not one word is said in their platform about the right of a man to have wine upon his table or against his drinking if he so desires. Any man whose desire to drink is so strong, or is so jealous of his sense of manhood as to demand the retention of the modern saloon in order that he may gratify his appetite or vanity is certainly not acting in the spirit of Christianity, which demands sacrifice.

What Prohibition has accomplished in spite of the imperfect execution of the laws on that subject is more than has been accomplished by other methods and it is believed that fairly tried, with an interested party to enforce its provisions, it can be made as successful as other laws are. Recognizing the truth of the position "In the providence of God, the real sovereign in our country, is the majority, and its will, such as it is, legally expressed, is the duty of all to respect." Prohibitionists aim to become sovereigns through a majority and are working to that end, and in trying to unify the temperance sentiment they are met by the indirect opposition of men, in the pulpit and out of it, who would be ashamed to stand as the advocates of the Rum Traffic, who (perhaps undesignedly) argue in such a manner as to give it a practical support. When Mr. Ballantine says "It is however seriously questionable whether National or State Prohibition is desirable even if it could be carried by a majority" \* \* \* because "it is impossible at present to bring our country districts and our crowded cities to think and act together on these Liquor Traffic questions" \* \* \* and because Prohibitory Laws, even if duly enacted by a majority, will be resisted in the cities as "the oppressive impositions of a foreign power," and says, "Even God does not work upon the plan of making it physically impossible to sin." Does he not encourage every law-breaking and law-defying liquor seller? It is fair presumption that he favors a license in preference to a Prohibitory Law, but every objection made to the latter will apply equally to the former, for they are broken daily and continuously by the liquor seller, who regards them and all laws as "the oppressive impositions of a foreign power." If Mr. Ballantine has had any experience in trying to secure their enforcement he must know that every effort is futile, but would he advocate for that reason the repeal of all laws on that subject?

The unanimity with which all good men agree that the Liquor Traffic is a curse should demand a hearty support for any and all measures that are meant for its suppression, and it is discouraging to find those who are naturally looked to for support, more eager to criticize harshly the methods of earnest, unselfish workers than to aid in securing the best results. It is just possible that some other method may be the best, but it is absolutely certain that all methods that have been tried outside of Prohibition have failed and the Traffic is on the increase. Also that there is nothing so much dreaded by the liquor sellers or discussed with such evident alarm in their conventions and by their journals. The arguments used by them are very like that quoted from the reverend gentleman's sermon. The Brewers' Journal says "all Prohibitory Laws are a glaring and burdensome infliction of personal liberty," and each express great alarm lest "manhood be degraded."

Prohibitionists think that Christians could afford to sacrifice a little of their abstract rights to prevent rum sellers from "degrading manhood" as they see it degraded, even under the shadow of The Presbyterian Church in Bloomfield. It is admitted that the question is a political one, "and that it is idle to talk of

keeping it out of politics." It is in politics already, it influences votes, and only by counter votes can we meet them. This being true it follows that votes can be effected only through a party or by organization. No man claims that the Democratic Party, in the North, is, or can be made antagonistic in the saloon. Prohibitionists believe this to be equally true of the Republican Party, therefore they have organized, what is at present the third party, but with the active co-operation of those who now stand neutral, if such a position is possible in a moral warfare, (neutrals were copperheads a few years ago) it will speedily become the second, if not the first. If we are to wait after having convinced the majority until that majority has become so great that the hurtful Liquor Traffic may be restrained without antagonizing the equal liberty of other people" then indeed is the Prohibition cause a hopeless one.

No man has more respect for the pastor of the 1st Presbyterian Church, or recognizes more fully his commanding position and influence than does the writer, and therefore he deprecates anything from such source which may be perverted into a defense of the crime of crimes. He believes thoroughly that by the hearty co-operation of all Christians in efforts to destroy it, its complete overthrow is possible, and that the negative influence of good men is one of its bulwarks.

E. A. S.

## Benedict's Time.

## DIAMONDS AND WATCHES

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IMPORTERS AND MANUFACTURERS.

WATCHES, DIAMONDS, CHAINS,

RICH JEWELRY AND SILVERWARE.

Having enlarged our Store, and made extensive improvements, we are the better enabled to display our latest and choice stock.

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BENEDICT BROTHERS,  
KEEPERS OF THE CITY TIME,

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Established 1821.

## ★ MIDSUMMER ★

## BLANKET SALE.

W. V. SNYDER & CO.

Invite the attention of Hotel Proprietors and

House keepers to their

Annual Midsummer Blanket Sale.

The prices quoted at this offering will undoubtedly rule lower than the rates in October and November, when the purchase of Blankets becomes a necessity. This sale will include various grades, both higher and lower in price than mentioned below; but particular attention is called to the following:

## Twelve Lots

AS BEING, ESPECIALLY CHEAP AND DESIRABLE:

Lot 1, White, 10-4, at \$3.50 per pair.  
Lot 2, White, 11-4, at \$4.50 per pair.  
Lot 3, White, 12-4, at \$5.25 per pair.  
Lot 4, White, 13-4, at \$6.00 per pair.  
Lot 5, White, 10-4, All-Wool, \$3.75 pair.  
Lot 6, White, 11-4, All-Wool, \$5.50 pair.  
Lot 7, White, 12-4, All-Wool, \$6.50 pair.  
Lot 8, White, 11-4, All-Wool, \$6.50 pair.  
Lot 9, White, 12-4, All-Wool, \$7.50 pair.  
Lot 10, Red, 11-4, \$4.75 per pair.  
Lot 11, Red, 11-4, \$5.50 per pair.  
Lot 12, Red, 12-4, \$6.50 per pair.

We have made a large purchase of these Blankets, and hope to have enough to supply the demand, and probably will unless the extremely Low Prices at which they are offered induces some of our Competitors to become our Customers.

W. V. SNYDER & CO.,  
725, 727 and 729 Broad St.

FRED'K T. CAMP,  
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RESIDENCE, LIBERTY ST., BLOOMFIELD.

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OF EVERY DESCRIPTION.

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Book-Shelves and Cases, Brackets,

Looking Glasses, Etc.

Mattresses and Spring Beds always on hand

Upholstering and Repairing done

with neatness.

ALSO AGENT FOR THE

NEW STEWART SEWING MACHINES.

## CLOSING OUT

ALL

## SUMMER GOODS AT COST!

To make room for Fall and Winter Stock.

## STRAW HATS BELOW COST,

For Men, Women and Children.

## COME THIS WEEK

FOR

## GENUINE BARGAINS!

## STANFORD'S

Central Building, Bloomfield, N. J. Central Square.

Buy all the FRENCH VILLA SOAP you can between now and Sept. 30th, 1886.

## OUR SPRING OPENING!

STILL TAKES THE LEAD FOR HAVING THE

## Largest and Cheapest Stock of Clothing in the State

We take great pleasure in announcing to our patrons and the public in general, who are going to buy their Clothing for spring and summer, to our immense stock of

Clothing for Men's, Youths', Boys' and Children's Wear,

at lower prices than any other house can name. Our stock comprises the very best quality of

Clothing, made up in the very best manner, and in every case we will guarantee a perfect fit.

Our whole house is brimming full of Bargains. We don't pretend to give a complete list of all

the goods we have, but we do say and guarantee that for every dollar's worth of Clothing bought of us we will give two dollars in actual solid value. Recollect all our goods are the newest cut in the latest style, and gotten up to give entire satisfaction. Our straight cut Sack Suit for